The Jewel and its Casket,

AN ADDRESS DELIVERED BY

GEORGE BLACK, M.B., Edin.,

AT THE

MEMORIAL HALL, LONDON,

30th APRIL, 1903.

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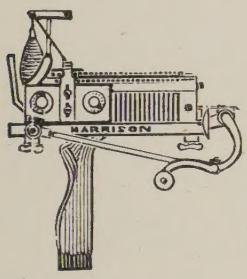

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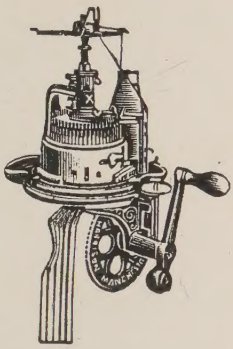

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FOREWORD.

Speaking and writing are two different methods of imparting information: each fulfils a separate purpose and the one cannot replace the other.

The address which was given at the Memorial Hall on April 30th, 1903, was spoken, and I am indebted to a lady who was present for the substance of what is here reproduced.

She was kind enough to take a verbatim report, and afterwards to send me a typewritten copy.

For this I desire to express my gratitude to her.

When I came, however, to read over what I had said, I was dissatisfied with it. As an address it may have fulfilled its purpose, but I felt I could not publish it as it was; it lacked cohesion and continuity, and so I re-wrote it, and now I send it forth in the hope that it may do some good, and that, in this world where disease and suffering abound, it may help some to an understanding of their cause, and, by bringing them into harmony with the laws of their being, enable them to live more healthily and happily.

GEORGE BLACK.

Torquay, July 30th, 1903.

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THE JEWEL AND ITS CASKET.

Under this title Dr. George Black, of Torquay, delivered an address at the Memorial Hall, London. After briefly adverting to the opening remarks of the Chairman, he said :—

The position of a medical man, in reference to such matters as the alteration of a patient's diet, is a peculiarly difficult one. The life of a fellow creature is entrusted ito his care. As a rule he knows little or nothing of the subject of dietetics. At college, and from his text books he has learned that certain foods are to be given in certain diseases, and, having no personal knowledge of the values of a non-flesh diet, he feels that he dare not experiment less harm should result, and he be blamed by the relatives and incur the opprobrium of his professional brethren. It is this, rather than want of sympathy with the Vegetarian movement, which prevents medical men adopting it in their practice.

Mr. Newcombe has referred to the meeting being held to-night to discuss the subject of Vivisection. Here again one must believe that many medical men, as humanely disposed as we are, but who are supporters of this iniquitous practice, are so because they think that ultimate good will accrue to those suffering from disease, and that the end justifies the means.

To my thinking it is a terribly mistaken idea and calls loudly for redress. Man's proud position at the head of the Creation was surely not that he might tyrranise over those who were made subject to him, but that as protector of the sub-human creatures he might show himself their friend.

Alas, it is little friendship they often receive at his hands and one can only hope that in some future state or in some other world they may obtain that which has been so sadly wanting here.

When a student at the University of Edinburgh I was invited on one occasion by Professor Rutherford to witness a repetition of one of Ferrier's experiments connected with the localisation of function in the brain.

The dog that was being operated on was pinioned to a table : a portion of its skull had been removed and the brain exposed, when the electrode touched a particular spot the dog wagged its tail, and when some other portion was irritated it moved a fore paw. While this was going on the effect of the chloroform which had been administered to it wore off and it began to whine in such a pitiful manner that I said, " I cannot stand to see this any longer," and left the room.

Had it not been that the dogs which were so frequently brought into the class-room were gagged, pinioned, and curarised so that no sound escaped them, or movement of pain was seen, I believe that most of the young men present would have risen in a body and gone out as a protest against the cruelty done to helpless victims and the outrage to their own feelings.

While I can understand the position of a medical man who vivisects or supports vivisection, I find it difficult to understand the position of anti-vivisectors who are flesh-eaters.

If they do not know something of the terrible cruelty which is inflicted upon the sub-human creatures in connection with the slaughter of animals for food it is because they elect to remain in ignorance. The truth about *this* matter is as easily ascertainable as it is about *that*, but there is frequently no desire for enlightenment, and darkness is chosen rather than light.

A patient of mine living in the country, a keen opponent of vivisection, was talking in a somewhat complaining way of what she considered my apathy in this

matter. I, on the other hand, while admitting that any language that could be employed was not too strong to denounce so terrible a crime against offenceless and defenceless animals, yet maintained that many, like herself, would greatly strengthen their position if in their diet they abstained from eating the flesh of the animals they profess to love so well, for I take it their sympathy is not confined to dogs.

To impress this more strongly upon her I said "May I ask what you are having for dinner to-day?" "Rabbit," was the reply. "Well then," I said, "how do you know that the rabbit you are about to eat has not been caught in a gin and remained during the whole of a long, pitiful night with the bones of its leg broken?"

"Oh!" she replied, "I think I shall never eat rabbit any more." "But," I said, "that is not the point. You now know that in providing yourself with a rabbit for dinner a great iniquity has been perpetrated upon one of God's creatures that has as much right to its life as you have to yours. The *principle* is the same if it were lamb instead of rabbit, or beef, mutton, or any other form or variety of flesh meat.

Vivisection ought to be abolished because its existence violates the most sacred laws of life; and no benefits, or supposed benefits to humanity should ever be allowed to stand in the way of this being done.

In like manner, when it can be shown that the eating of the flesh of animals is not necessary to the health and strength of the human race, and that it involves the death of millions of our fellow creatures who have done us no harm, it also should be done away, and more especially is it incumbent on those who are the animals' friends to see that while they denounce cruelty in one form they are not its abettors in another.

One day I went to visit a patient at Cornworthy, a village some little distance from the River Dart, and in the dusk of the evening, as I was returning towards Dartmouth, I heard a most pitiful and

heart-piercing sound come from a plantation close to the road. We were descending a very steep hill at the time, and I said to the man who was driving me, "Can you tell me what that sound is?" "It is a rabbit in a trap," he replied.

When we came to the bottom of the hill I got out of the trap, and running back, climbed the bank and listened to try and locate the sound, but all was still, and after waiting some time I had to leave with a heavy feeling at my heart that here was a poor creature probably with the bones of its leg broken and the muscles bleeding and lacerated, that would remain in its agony the whole of that terrible night till, with the morning, the warrener came, and dislocating its neck, put it out of its misery.

I need say no more in reference to this matter. I have endeavoured to show that all sentient life is sacred, and we have no right to take what we cannot give, when no sufficient reason can be shown for our doing so. We cannot tell what the effect of our actions may be, nor what subtle forces our cruelties may originate. The souls of creatures done to death may influence our lives, and much of the world's misery and wretchedness may be the outcome of Man's interference with the Divine plan of the universe.

But to proceed with my address. The title, I need hardly say, is figurative. When I speak of "The Jewel and its Casket" I am not referring to a gem and the box which contains it, but to that which is the most precious thing in the world—a human soul, or that which contains it or is indwelt by it, the body.

While I was a student at the University of Edinburgh there was an inscription in Greek over one of the class-rooms, I think that in which the lectures on moral philosophy were delivered, to this effect: "In the world there is nothing great but man: in man there is nothing great but mind."

I do not admit this. I feel with the Psalmist, "Many, O Lord my God, are the wonderful works which Thou hast done;

. . . If I would declare and speak of them they are more than can be numbered."

Wherever we go in this fair world we are surrounded by evidences of the greatness, the wisdom, and the power of the Creator ; whatever we look upon, be it a flower, an insect, a tree, or a bird, reflects His greatness, and is, indeed, but an embodiment of His power, and the amazing beauty with which the earth is clothed ; the infinite variety of form and colour that adorns it, the teeming inhabitants of air, and land, and sea ; these all possesss a greatness beyond the skill of human lips to utter or pen to describe.

Nor is it true that there is nothing great but mind, if by "mind" mere intellect is meant. I do not give place to anyone in my regard for intellectual culture, and in the esteem in which I hold the man whose mental powers have been trained to a higher degree of perfection than his fellows ; at the same time I say if he has nothing more than this to offer his life is a failure.

There is something greater than mind, looked at from this point of view : there is soul : that which unites us with the Divine : that which indeed, in itself, is the Divinity that dwells within each one of us, and which is higher, nobler, and greater than anything that comes within the compass of mere intellect.

It is this, incomparably the most precious thing in the world, which, taking to itself a body, tabernacles in us, and dignifies, ennobles, and renders sacred the temple in which it is enshrined. Nor could it be otherwise that the temporary abode of such a guest should be fashioned with the rarest skill and workmanship, and this is what we find to be the case.

When something of surpassing value has to be preserved or given to a king or other great one it is presented in a richly jewelled casket.

When Robert the Bruce was dying he is said to have called his friends round his bedside and uttered his last desires and instructions. To his faithful friend, Sir James Douglas, was given the dearest

charge of all. He was to carry the Bruce's heart to the Holy Land and lay it in the Holy Sepulchre.

"Most faithfully and willingly shall I obey your commands," answered the Scottish knight, "though I feel myself unworthy the great honour you have done me."

"Ah, gentle knight, I heartily thank you," murmured the dying king.

And so Robert Bruce died.

Then, says the story, Douglas had a casket of silver made, into which he put the Bruce's heart, and hanging it round his neck by a golden chain he started for the Holy Land, with a little band of brave men to fulfil the king's dying wish. But on the way out difficulties befell the little party; they fought against Moors in Spain, where they landed, and Douglas was surrounded by the enemy. Taking from his neck the silver casket containing the heart of the beloved master, whom he had so often followed to battle, he cried: "Pass first in fight as thou wast wont to do, and Douglas will follow thee or die!" Then he rushed forward, and throwing his body over the casket, defending it with his life to the last, there he was slain.

At the banquet at Tully-Veolan given in honour of Waverley "as the evening grew more late, the Baron made a private signal to Mr. Saunders Saunderson, who left the room with a nod, and soon after returned and placed before his master a small oaken casket, mounted with brass ornaments of curious form. The Baron, drawing out a private key, unlocked the casket, raised the lid, and produced a golden goblet of a singular and antique appearance moulded into the shape of a rampant bear, which the owner regarded with a look of mingled reverence, pride, and delight."

Thus it is with regard to what we, as individuals, hold most precious; the more costly the gem the richer its setting; the more precious the jewel the more chaste and elegant the workmanship of the casket. In this we but follow the great Architect himself, who has enshrined the rarest of all treasures in the most beautiful and delicately constructed machine of

which we have any knowledge.

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When we look round about us in the world the conviction forces itself upon us that there is something wrong; we find ourselves face to face with a great amount of sorrow, suffering, and disease, and we ask "How has it all come about?" Are sorrow and disease part of man's inheritance? Has he been born to trouble as the sparks fly upwards? Are they inherent in his nature, and must they cling to him through the long weary ages of his history that may yet be, as they have clung to him in the past?

Was there ever a time from which he was free from disease? If so, will it ever come again? Amidst the great difficulties that surround this subject; amidst the darkness in which it is involved, I, nevertheless, find myself answering "Yes" to both these questions.

It may be presumption on my part to do so in view of what evolutionists tell us of the upward and onward march that has been steadily going on through the ages, and yet I cannot in any other way harmonize what I see around me with the light of the divine revealing in my own soul.

How else could I say with Milton:

"These are thy glorious works, Parent of good,
Thine this universal frame thus wondrous fair?"

Should I not have rather to exclaim

"Thine are these wretched works, Parent of ill,
Thine this universal frame thus sadly marred?"

It goes with me against reason to suppose that He who created us did so that we might suffer; that disease, in its varied forms, should dog man's steps continually. That were to fix an Old Man

of the Sea upon his back from which it was impossible he could ever free himself; to tie a leaden weight about his neck and sink him in the depths of despair.

Most of those I am addressing, *all* I hope, will yield a ready response to the statement that behind all the phenomena of life there lies a great First Cause, a Mighty Intelligence who called into existence our own and every other world circling in space, "by whom all things consist."

This much most of us will grant, and many of us who believe that knowledge is not confined to the merely physical aspect of things, or even to the mental, but may also be acquired in a deeper and more spiritual domain, will look upon this Being as Love, and calling him "God," will associate all that is holy and good with his name.

But now we come to a point where the ways are divergent. Man's appearance upon this planet is shrouded in mystery, and where facts are wanting speculation is rife.

I was reading a pamphlet some time ago by Mr. Howard Moore, of Chicago, entitled "Why I am a Vegetarian." He is a pronounced evolutionist and recognising the oneness of life and the interdependence of it he has been led to abandon the use of flesh-meat as an article of diet.

I do not think that any spiritual idea enters into his conception of evolution; there is nothing of any great originating or controlling force at work in the matter with which he deals: he treats of it entirely from the materialistic plane.

This, of course, he has a perfect right to do, but it might have been as well both for himself and the cause he advocates if the enunciation of his own beliefs had been accompanied by a greater show of modesty, by respect for those who differ from him, and by the employment of more temperate language.

Without the least hesitation he tells us "that the first appearance of life on this planet dates back fifty million years ago, and consisted of little bits of protoplasm

sprawling in primeval seas." These little bits of protoplasm, he assures us, "began, after ages of evolution, to creep out upon the continents, climb and clamber among the trees, become endowed with perpendicularity and hands, descend and walk upon the soil, invent agriculture, build cities and states—and here we are."

Yes, indeed, how simple it all appears when you know how it has come about! The pity is that so many earnest students of Nature should have stood amazed and overwhelmed before Life's mysteries when a few flippant sentences, lightly uttered, could banish doubt.

A Tennyson calls out—

> "What am I?
> An infant crying in the night;
> An infant crying for the light;
> And with no lauguage but a cry."

and is not ashamed to say—

> "I falter where I firmly trod,
> And falling with my weight of cares
> Upon the great world's altar-stairs
> That slope through darkness up to God.
>
> "I stretch lame hands of faith, and grope,
> And gather dust and chaff, and call
> To what I feel is Lord of all,
> And faintly trust the larger hope."

Our friend in Chicago, on the other hand, can tell us the exact number of years during which life has existed here, and of what, from *his* point of view, it consisted, but he fails to tell us how these little bits of protoplasm came to sprawl in primeval seas; how indeed they became bits of protoplasm at all.

Perhaps when he has thought more and is older in years he will find himself, like one greater than he, "faltering where he firmly trod."

I also think it would have been more becoming in one so comparatively recently a convert to vegeterianism to speak more respectfully of those who live as he did four or five years before.

What purpose is served for example by speaking of these as "blind and reckless cannnibals grinding the tissues of their fellow-beings," and whose "flesh-tearing performances" are described as "the

lurid deeds of maniacs rather than the timed and premeditated acts of sane beings?"

Then again he goes out of his way to tell us of "the Christian who goes to church on Sunday and wails long prayers and then goes home and stuffs his alimentary with the qnivering vitals of his naive fellows."

I do not know what sort of audience he was addressing in the "City of Blood," but if it were composed of ladies and gentlemen who didn't happen to see eye to eye with him, they had just cause of complaint at the language that was used.

One is quite prepared after this to be told that at the time he himself was eating flesh-meat he was "considerable of a vulture," and it would have been better for him to remember that fact than blame those who, differing from him in their habits, were yet acting according to the light which they possessed.

We vegetarians must recognise this fact: that there are multitudes, not living as we do, who are yet in the van of the world's progress, and who, in season and out of season, are doing what they can to elevate, ennoble, and purify the lives of those with whom they come in contact.

There are many, both men and women, of great ability and kindly heart who do not share our beliefs and who are not likely to be favourably impressed by a system whose advocates use such intemperate language.

If we wish to gain such we must first point out to them that the sub-human creatures have as much right to live as we have, that life is dear to them, that they shrink from pain as we do, that the eating of flesh-meat is not necessary to health, that it is indeed a great factor in the production of disease, and that the substitution of a non-fiesh diet for a carnivorous one would do much to elevate, purify, and make happy the lives of hundreds of thousands of our fellow creatures.

Now, ladies and gentlemen, I must say that the doctrine of evolution as expressed

by such an one as Mr. Howard Moore does not satisfy me; it does not explain to me the phenomena by which I am surrounded; it does not account for the presence of disease and the efforts that Nature is constantly making towards recovery.

If we admit that the whole human family are of one species, then we must also admit that they sprung from a single stock and that that stock was of a perfect nature.

The evidence for this is that *a higher power cannot emanate from a lower*, nor can one thing convey to another that which it does not itself possess.

The prototype may degenerate under unfavourable conditions, and be revived again as soon as the favourable conditions are restored, and this is what I believe has taken place, and it affords me the only satisfactory explanation of what I see around me every day.

My belief is that man as he came from the hands of his Creator did so superior physically, mentally, and morally to anything we see about us to-day, and that in some way or other he has fallen from his high estate.

This agrees with the account given of man's creation in Genesis. It also agrees with the conception formed by Milton of our first parents when he says:—

> "Two of far nobler shape, erect and tall,
> Godlike erect, with native honour clad;
> In naked majesty seemed lords of all."

> "Thus hand in hand they passed, the goodliest pair
> That ever since in love's embraces met.
> Adam, the goodliest of men since born,
> His sons. The fairest of her daughters, Eve."

In like manner also the Psalmist, who expresses himself thus:—

> "What is man that Thou art mindful of him? or the Son of man that Thou visitest him?
> Thou hast made him a little lower than the angels.
> Thou hast crowned him with glory and honour.
> Thou madest him to have dominion over the works of thy hands. Thou hast put all things under his feet."

and Shakespeare—

> "What a piece of work is man, how noble in reason, how infinite in faculty; in form and moving how express and admirable; in action how like an angel, in apprehension how like a God."

Last year when in town I spent some hours at the London Hospital in the skin department, and in the rooms set apart for the "Light" treatment, and there I saw many sad and pitiable wrecks of humanity, and, as I looked upon them, I said within myself "These are not men and women as God intended them to be; this is not man as he came from the hands of his Creator."

During the twenty-six or seven years I have been in practice, and, previously to that, in the Royal Infirmary of Edinburgh, and among the slums of the Cowgate and Canongate, I have been face to face with disease in most of its various forms, and as the sad pictures I have looked upon appear upon the tablets of my memory and pass away again into oblivion, I feel that to charge the Almighty with the authorship of these is to impute to him a crime against humanity.

That He healeth all our diseases I verily believe, for he is ever at work in the greatness of His power and in his sweet beneficence restoring the breaches that our foolishness have made, or calling us hence if the casket is damaged beyond repair.

The cause then of all that is wrong appears to me to be the outcome of a failure on our part to live in harmony with the laws which govern our existence.

If consumptive marry consumptive what is to be expected of the offspring? If people live like pigs how can they escape disease!

When I was in practice in Cumberland I was called one day to a farmhouse where several members of the household were sick, and where some of the animals had died.

The matter looked to me suspicious of poisoning, and I inquired about the drinking water as the summer was very dry.

From what they told me it appeared that they were in the habit of getting drinking water from a stream in one of the fields, but owing to the drought this source had failed, the stream was dried up; they then had recourse to a well in the farm yard where also there was a large

dung heap. Shortly after beginning to use this water they began to suffer, and first one then another was attacked with vomiting and diarrhœa. I took some of this water with me and had it examined, and it was found to be little else than diluted sewage. I told the farmer the condition in which the well water was, and that it was absolutely necessary for him to go elsewhere for his water. About half a mile away there was an abundant supply, but because he ceuldn't *see* anything amiss with the water of the yard, and the other was a trouble to obtain, he persisted in using it, and it cost his wife her life.

On one occasion there was an outbreak of typhoid fever in a village in the South of Scotland. The cause was filtration of sewage, as in the previous case, from a dung heap into a well. Those in authority met to consider the outbreak and they came to the conclusion that it was a "jeedgement o' Providence." Judgement of Providence it certainly was, but it was the outcome of failure on their part to live in harmony with the laws of their existence, and it is the same thing that is at work to-day everywhere—the same that has been at work all down the ages.

A watch is a delicate machine, so delicate that a grain of sand may interfere with its working and destroy its property as a time-keeper.

A spider's web is so fine in its mechanism, and every part so related and dependent on every other, that the severance of one single strand destroys the harmony and upsets ths equilibrium of the whole.

I have watched the lace-making machines at Tiverton, and admired the skill with which they performed the delicate and intricate work for which they were designed, and it was easily seen how little, in structures like these, would put everything wrong and mar the pattern that was being wrought.

But all these things are as nothing in comparison with the human body.

There is no machine that can bear any resemblance to it in the delicacy and

beauty of its construction, and in the adaptation of means to the accomplishment of particular ends.

Let me just bring one small part of our anatomy under your notice and then you will see how wonderful it is.

Before any word of mine can reach you, and you become conscious of what I say, the air of this room has to be put into vibration by the words I utter. These air waves or vibrations then impinge upon the tympanum or drum-head of the ear to which the outermost of the three little bones, or ossicles, is attached. These are set in motion, and the innermost, which has a sort of foot-piece planted in an opening of the inner ear, moves in and out with these vibrations. In the inner ear, or labyrinth as it is called, which is shaped in parts like the convolutions of a shell, there is a fluid, the endolymph, in which lie the terminations of the nerve of hearing. This is put in motion by the movements of the little bone of which I have spoken, the impression is communicated to the terminations of the nerve of hearing and passes onward to the brain, and then you become conscious of what I say, but it is done so quickly and the working is so harmonious we are utterly unconscious of it all.

And this is only one small portion of our anatomy: every part is just as wonderfully, as delicately and beautifully fashioned. It is easy, therefore, for us to see how necessary it is to live in accordance with the laws which govern our existence, and to understand that when we do not, want of harmony will arise.

Health or wholth has been defined as the perfect, consentaneous action of every portion of our organism, and when man lives in accordance with the laws of his being this condition is natural, when he does not discord is introduced and disease results.

The planets in their courses move with such regularity that astronomers can tell the day, the hour, and even the moment of an eclipse; the appearance of a comet can be foretold hundreds of years before it

comes to pass. The universe in its vastness, the suns, the planets, the mighty host of the milky way are not more uniform in their motions than the life of the individual cell.

In what we call little as in what we call great, the same Almighty Power is ever at work, the same perfection of design and adaptation of means to ends are everywhere apparent, whether we have to use the strongest powers of the microscope to study their operations or the finest telescope to bring them within the range of our vision.

Is it likely then, when what we call Law is everywhere supreme, outside ourselves, that only in the case of man blind chance and accident should rule? Does it not rather appear that the whole human family are suffering from the effects of a broken law: that not alone in Paradise did man err and pay the penalty, but since then and through the ages he has been falling and is falling and suffering even until now.

Whether we regard the narrative of man's creation, in Genesis as historical or allegorical, it nevertheless seems to me to convey a more logical account of what took place, and corresponds more entirely with what we see about us than any with which I am acquainted.

Let us accept it as a divine revelation of what actually occurred, and what do we find? That when God created man He put him in a garden in which He had planted every tree that is pleasant to the sight and good for food, in order that he might dress it and keep it, and he said to him "Behold, I have given you every herb yielding seed which is upon the face of all the earth, and every tree in which is the fruit of a tree yielding seed: to you it shall be for meat." And again "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

No amount of permission given afterwards to eat this, that, or the other, can

do away with the fact that when the being Man was created, this—a non-flesh diet—was considered by his Maker to be the best for him.

Again this much seems clear, that his fall was brought about by longing for and eating what he was told would destroy the harmony of his nature and bring about death, and it is even so to-day. Disease and death are constantly following the gratification of our appetites, just as health and long life come from abstinence and self-control.

All the greatest physiologists and anatomists are agreed that man is by nature a frugivorous animal, that fruit and nuts are his natural or proper diet.

If this be so how far has he travelled from the pathway of health!

As it is no use looking to him in his present condition to find out what is natural to him, we must look to those creatures living in a natural state which most closely resemble him in their anatomical structure, and we find that the anthropoid apes, who are thus related to him, live on a diet of nuts, fruits, and various kinds of roots.

It is easy to prove that the eating of flesh-meat is an acquired habit, as far as mankind is concerned, and that its consumption is productive of a vast amount of mischief.

As some people do not seem to think that it matters what a man eats, I should just like to say that I think it matters a great deal. As every cell in the body, and every organ and tissue, is built up from the blood, each appropriating what is necessary for its growth and development, you cannot have healthy cells, healthy organs and tissues, unless the blood itself be healthy.

The blood of an individual who lives on liver and bacon, tripe and cow-heel, steak and kidneys, cannot be the same as that of one who has whole-meal bread and fruit, lentils and rice, or vegetable pie.

A French chemist, Monsieur Monclar, proved this by giving animals food that was coloured with madder, and finding in

the course of time that their very bones became tinctured by it.

From the eating of flesh-meat the following diseases may afflict mankind, viz.:—

Parasitic diseases, such as tape-worm and trichinosis, a very painful and fatal disease.

Anthrax, as observed by Livingstone and Sir Robert Christison.

Diseases of an inflammatory nature, such as pleuro-pneumonia, which may set up disease in those who eat the flesh.

Then again, disease may arise from the eating of tuberculous meat, from animals that have suffered from cancer, from ptomaine-poisoning, from poisonous substances that they may have eaten during life, and which, innocuous to them, may, nevertheless, prove harmful to us.

Some time ago I was told of two people living in the country who had a cow suffering from cancer, and who had been forbidden to sell the milk.

Rather than lose it they drank it themselves, and my informant assured me that they both died of cancer within a year.

Now what are we to expect if people act thus foolishly? You probably know as well as I do that there is little that can be called the inspection of meat in many of our smaller towns and rural districts. The Jews are the only people who have any sort of systematic inspection made of the meat killed in this country, and nearly one-third of the carcases of the animals killed by them are condemned as unfit for food. But this is not destroyed. It is not good enough for a Jewish household, but it is readily purchased and eaten by the Gentiles.

Do you not see from what I have said the terrible risks run by those who partake of flesh-meat as an article of diet, not once a day, but often two and three times?

Is it worth while? You have all the luscious fruits, both fresh and dried, to choose from; you have nuts, nut preparations and kernels in great variety; you have the whole range of cereals and vegetables; you have fats and oils in abundance without going to the animal kingdom

for them, but if all this do not satisfy you you can still obtain a vast amount of nutriment from such substances as milk, butter, cream, cheese, and eggs.

I believe the highest degree of health and vigour, both physical and mental, could be maintained on a diet of nuts and fruits, though I myself have no personal experience of it ; but for something like a year, with few exceptions, I have lived and done my work on a diet from which animal products have been excluded, and I can say to anyone "If you wish to be well and strong, live thus : eat fruit and nuts, cereals and vegetables, simply and conservatively prepared ; avoid tea, coffee and condiments as much as possible ; take whole meal bread instead of white, and have a good supply of salad whenever you can get it. On such a diet you will be well and happy ; you will eradicate from your system many disease tendencies, either inherited or acquired, and you will build up a more healthy frame than you may ever have thought it possible you should possess, and will enjoy a green old age, and when the night cometh in which no man can work your burden will slip quietly from off your shoulders and you will leave the casket in which you have been enshrined these many years, but which now you no longer need, and without pain, like a tired and weary child, you will fall asleep on the bosom of the infinite Father."

As I am anxious to remove even a little of the world's pain and sorrow, I rejoice when I can get some flesh-eating friend to give up beef and mutton and confine himself for a time to poultry, game, and fish, then as he finds he can do without the former, and that indeed he is better in health for the change, he may be encouraged to confine himself to an ordinary vegetarian diet embracing milk, butter, cream, cheese, and eggs.

By and by he may see that these are unessential and live on the simpler and purer diet of fruits, nuts, cereals, and vegetables.

The number and variety of dishes that

can be obtained by different combinations of tbese substances would astonish anyone who has not considered the matter, and it often amuses me to hear people say, when you tell them, or they find out, that you do not eat animal substances or animal products. "Why, whatever do you live upon?" They appear to think you must be in a condition of semi-starvation all the time, and yet you have got the whole vegetable kingdom from which to choose!

Amongst other causes that injure the casket and dim the lustre of the jewel which it contains, I know of none more powerful than alcoholic liquors.

They destroy both more quickly than anything with which I am acquainted. Rapid in their action in proportion to the amount of alcohol they contain, they ever leave a deadly influence behind them. They dull the moral nature; they cloud the faculties of the mind; they impair the physical power.

Brain, heart, kidneys, three of the most important structures of the body, receive the brunt of their pernicious action, but all are influenced to a greater or lesser degree, and even the tiny cells of the blood are blasted by their deadly touch.

Fortunately those who have given up the use of flesh meats and the condiments that are their usual accompaniment suffer little from thirst, and have no desire to drink apart from the liquid contained in their food. If they do they find in water all they need; and either taken alone or with the addition of some fruit juice they are able to slake their thirst and give the blood the additional fluid it requires in one of its most wholesome forms.

I would also point out, especially to parents, the pernicious influence which tea and coffee have upon the young. My own children do not know the taste of these things, and well would it be for the youth of our country if my example in this respect were followed.

The utter ignorance of parents, more especially of mothers, in regard to this most important question of diet is simply appalling. The harm that results from

their want of knowledge is incalculable. Infants are given tea to drink several times a day ; biscuits and cakes are soaked in it and given them to eat; their nervous system is irritated and excited and brain troubles rendered more frequent and fatal in consequence.

Surely the high estate of motherhood entails some obligations on those who have the sacred privilege of entering into it, and one of the first one might imagine was to know how to nourish and bring up children. In reality it is one of the last, and the penalty is paid in the awful sacrifice of early human life.

May I be permitted to direct attention to another subject that is exercising a very harmful influence upon the young ? I refer to tobacco smoking, and to the habit more especially of cigarette smoking that has sprung up amongst our children of late. The mischief that this is doing is terrible and cannot well be estimated at the present time ; but a sad harvest of heart troubles, impaired vision, and stunted growth is in store for us in the near future.

I trust that those who have any influence with the young will do what they can to check this pernicious habit and remove at any rate one source of impaired health and vigour from our midst.

I have spoken of the influences, or some of them, that tend to injure both the jewel and its casket, and I have tried to point out how a higher degree of health and strength may be obtained by the avoidance of alcohol, tobacco, flesh-meats, and, at any rate in the case of children, of tea and coffee.

There are other hygienic measures which will be found powerful adjuncts in the eradication of morbid tendencies and in the prevention of disease. Of these I need but mention fresh air, sunlight, baths, exercise, and clothing, all of which exert a great influence in building up a healthy body and maintaining it in a state of the highest efficiency.

The dread that many people have of fresh air is surprising, and how the dainty

and fastidious in other things will allow themselves to be cooped up and deprived of the health-giving influences of the pure air that is circulating outside their dwellings and anxious to find an entrance that it may bestow its benediction upon them, is a mystery.

Open wide your windows and bring your apartments as nearly as possible into the condition of the outer air. Let your children have abundance of it by day and night. The wider your windows are flung open the less are you and your children likely to suffer from cattarhal colds.

You may not be able to do this all at once, but keep it in mind, aim for it, and you will accomplish much. At first, instead of the morning airing of the room, you can open the window each time you leave it, and you can have your bedroom windows open till evening. By and by you may be able to have the windows down an inch or two from the top both day and night, or you may raise the lower sash and put in a board so as to have the air enter from the centre of the window, but as soon as you can, and, if possible, in all weathers, have the windows open.

Many rooms are literally poisoned by the combustion of lights and have the air in them rendered unfit for breathing.

Practice deep breathing through the nostrils ; it is an excellent thing to expand the chest and prevent the catching of cold, and if this were regularly and systematically engaged in by those who suffer from enlarged tonsils, and particularly in the case of children who are afflicted with post-nasal adenoids, we should hear much less about operative interference than we do at the present time.

There is a proverb which says " Where the sun does not enter the doctor does." The sun is a great chemist, and he is ever at work purifying, cleansing, oxidising, and rendering wholesome much that is harmful. Let his life-giving rays enter your homes, and go yourselves out into the light and ye shall become children of the light, and grow up with the hue of health

upon your cheek and pure blood circulating in your veins, or if you have attained to manhood and womanhood you will do much to increase your store of energy, to prolong your life, and avert the encroaches of disease.

But fresh air and sunlight are not sufficient in themselves to the maintenance of health although they do much towards it. We must see that our skin is cleansed of its impurities, and that the myriads of little ducts that open upon its surface are not choked up and rendered inactive by dirt.

Those who are in the habit of taking a daily bath are made very uncomfortable in the presence of dirty people. Their olfactory organs are continually offended by the odours which are given off by their body.

One day, while staying on Dartmoor, I walked to Cranmere Pool. The day was hot and I had perspired freely. When I got back to Dartmoor House I called in at the window and asked the servant to turn the tap and let some hot water into the bath. An old Moorsman was standing near and he burst out laughing. I said to him—

"What are you laughing at?"

"At you," he said, "going to have a bath."

"Don't you ever have a bath?" I enquired.

"No more than what comes down from above and wets me to the skin."

"Do you mean to tell me," I said, "that you have not been in the habit of taking an occasional bath?"

"No. I have never taken one that I can remember in my life."

If cleanliness is next to godliness our friend had a long road to travel.

If you cannot do with a dip in the sea in summer, should you live at the sea-side, or a dip in cold water in your own house if you live inland, or if you don't happen to have the luxury of a bath you can at anyrate get a basin and sponge your body over, or dip the end of a towel in water and rub your body over bit by bit, and in

this way you will keep your skin active and yourself in health.

If you wish to have a vapour bath it isn't necessary for you to get a thermal or other cabinet for the purpose. Long years ago I used to get a zinc pail and half fill it with water, and making a couple of bricks red hot I would put them into the pail, and wrapping myself, the pail, and the chair I sat upon, in a blanket, would get an excellent bath, and I have gone out on horseback and ridden twelve or fourteen miles immediately after and not taken the slightest harm.

It is necessary also to take exercise in order to keep one's self in health. The organs of the body that are not used are liable to degenerate. We vegetarians have shown what we are capable of doing in this respect, and no one need think that upon a non-flesh diet he will become muscularly feebler or less capable of exertion. Last October I surprised myself by cycling over a very hilly part of Devon and Cornwall, 76½ miles one day, and upwards of 90 the next. If anyone had told me twenty years ago that I should have been able to do this I should have said "it was impossible," and yet on a vegetarian diet, and one consisting largely of fruit, I did it, and although I had a nasty spill I was up attending to my practice next day.

I have now occupied sufficient of your time. I have spoken to you of the casket —the body, in which the jewel—the soul, resides, and just as it is necessary for us to take pure food into our bodies and pay attention to the other hygienic measures of which I have spoken to develop the physical part of our nature, so is it necessary to provide the soul with that which will nourish and strengthen it and keep it from every influence that would hurt or destroy it.

The food of the soul is love. On this it will grow and develop and become more God-like every day ; on its opposite, hate begotten of selfishness it will be degraded, lowered, and ultimately destroyed.

If you would be healthy, be good ; if you would be good, be wise ; if you would

be wise, be devout and reverent, for " the fear of God is the beginning of wisdom."

The possibilities of the soul are infinite.

During their long winter's sleep the trees look dead, but when spring comes and sunlight, warmth, gentle showers, and balmy breezes make their influence felt, buds begin to swell, leaves are put forth, blossoms appear in all their gaudy splendour, and by and by there is the harvest of golden fruit.

Perhaps you have looked, as I have many and many a time, upon a bank or hedgerow in winter. There is little it may be of brightness or colour about it, but hidden away in the dark earth, far from mortal vision, lie the germs of a world of beauty, and when God's messengers, sun, rain, and wind have done their work what do you fined ? A wealth and luxuriance of form and colour before which the mind is staggered and amazed.

So it is with the human soul. Hidden in its depths are the seeds of all knowledge, the germs of the flowers of a perfect life. Let it bask in the sunshine of God's love, receive the breath of the Divine Spirit, be watered by the dews of His presence, and there will spring up in it gentleness, peace, long-suffering, loving-kindness, and all the virtues of the new and holy life. What a change ! What possibilities are thus presented to our view.

Does not the very thought of what we may become fill us with longing ?

" Beloved now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He appears we shall be like him, for we shall see him as he is."

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